

# SAO PAULO CITY BRAZIL



A plea for the proper  
equipment of Southern  
Methodism at the capi-  
tal of the State of Sao  
Paulo.



Board of Missions, M. E. Church, South  
810 Broadway Nashville, Tenn.

## A FOREWORD.

To the Southern Methodists, rich and poor, and to all generous spirits who would aid much or little in one of the great enterprises of the Methodist Episcopal Church, South:

To the gracious memory of that saintly band of women, men, and little children whose lives have been given in unwavering faith and with undying hope for the evangelization of Brazil:

To all who labor or watch or weep or pray but do not lose heart with the varying fortunes of the day:

This little pamphlet is dedicated.

The greater part of the data written herein was furnished by Rev. J. L. Kennedy and his coworkers. My own name is connected with the preparation of the material for the press by the request of Rev. J. W. Tarboux, D.D.

May the living Christ prosper the message and bless the "Land of the Southern Cross"!

JOHN J. RANSOM.

NASHVILLE, TENN., August 1, 1914.



## Sao Paulo City, Brazil.

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After the Civil War of 1861-65 in the United States of America something like a thousand people, led by ardent and uncompromising Southerners, emigrated at intervals to Brazil, most of them settling in the Province of Sao\* Paulo, near the village of Santa Barbara, the town of Limeira and the cities of Campinas and Piracicaba. They afterwards scattered widely, from Para, on the Amazon, to the city of Porto Alegre, in Rio Grande do Sul. Among these emigrants were members of the Presbyterian, Methodist, and Baptist Churches. Three Baptist preachers, Revs. Ratcliffe, Thomas, and Quillian, lived within fifteen miles of Santa Barbara; one Methodist preacher, Rev. James E. Newman, a little farther off. Three little Churches were organized among the Americans near Santa Barbara, and all worshiped, with much real fraternity and not a little controversy, in the "Campo Church," a big shell of a country "union Church" that was never finished and which could hold a congregation of perhaps three hundred.

In answer to the call of these North American refugees the Southern Presbyterians (1869), the Southern Methodists (1875), and the

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\*The word *Sao* is pronounced as the English word *sound* with the *d* left off.

Southern Baptists (1870 and 1882), one after another, established mission work among the people of Brazil. The Northern Presbyterians had preceded the three Southern Churches by several years, opening operations in 1859, establishing themselves at Rio de Janeiro and Sao Paulo. They were not backward in urging upon the other and later comers that the law of comity should lead them to occupy other places than Rio and Sao Paulo. In response to these representations the Southern Presbyterians made Campinas, about eighty miles west of Sao Paulo, the head of their mission and later opened at Pernambuco, eleven hundred miles north from Rio de Janeiro. The Baptists went seven hundred and fifty miles north from Rio and opened their work chiefly at Bahia. But the Methodists opened forty miles west of Campinas, at Piracicaba (1876), where they had already found powerful friends, especially in the members of the Barros family, and also (1877) at Rio de Janeiro, the capital and chief city of the empire. About 1880 Rev. William Taylor, later Bishop of India, opened "independent missions" of the Methodist Episcopal Church at Pernambuco and Para. The Board of Missions of the Methodist Episcopal Church later opened work in the Province of Rio Grande do Sul.

The story is too long to tell here, though full of tragedy and vital interests of all sorts; for these beginnings all prospered, and the goodly land in which they were cast entered from year to year upon a new era of material

prosperity with the usual vicissitudes of a land developing from a stage of exploration and experiment to the period of great things and rapidly growing population. Rio de Janeiro has grown from some two hundred thousand inhabitants in 1876 to a population of a million to-day, and Sao Paulo from fifteen or twenty-five thousand souls at the utmost to more than half a million. The Northern and Southern Presbyterians, constituting to-day a united Brazilian Presbyterianism, and the Baptists have each grown to about twelve thousand members. The Board of Missions of the Methodist Episcopal Church later transferred their work in Rio Grande, including realty, to the Southern Methodists; so that the Methodist Episcopal Church, South, to-day covers seven States of the republic with a chain of churches, two Annual Conferences of Methodists, approximately eight thousand. Several thousand Protestants belong to the William Taylor Mission of the Northern Methodists, to the English and American Episcopalians,\* to the Independents and fragments broken off from the larger bodies; for of course there have been controversies and schisms, as indeed there were in the days of

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\*The Church of England has done work in Brazil among the English-speaking residents for many years through the South American Missionary Society of London and under the direction of the Bishop of Falkland Islands; while the Protestant Episcopalians of the United States have erected their mission into a missionary diocese (about 1898), under direction of Bishop Kinsolving, formerly of Philadelphia.

the apostles of our Lord. There should be not less than fifty thousand Lutherans to correspond to the many Protestant Germans who have settled under special inducements, particularly in the more temperate regions of Southern Brazil, Santa Catharina, Parana, and Rio Grande do Sul, as well as in the inland mountain plateau of Minas Geraes and Sao Paulo; but nobody seems to know much of these German Protestants, who thus far have been almost altogether conservative instead of an aggressive missionary element in the religious life of Brazil.

The Southern Methodists of Brazil, approximately eight thousand in number, are distributed somewhat as follows: In Rio de Janeiro, the city, State, and Federal District, in round numbers, eight hundred members; in Rio Grande do Sul, fifteen hundred; in Minas Geraes, twenty-three hundred; and in the State of Sao Paulo, twenty-four hundred, with smaller fractions elsewhere to make up the total. During the period of ten years just ended the Methodists of Rio Grande do Sul contributed for all purposes \$51,000; Rio de Janeiro, the city, Federal District, and the State, \$70,000; Minas Geraes, \$86,000; and Sao Paulo, city and State, \$123,000.

We began work in Sao Paulo (city) thirty years ago and have there three organized Churches, one of them Italian, the three aggregating over five hundred members, or nearly twenty-one per cent of the membership of the entire State. For church edifices we have

two remodeled buildings, of which one houses our Italian congregation, and the other was bought and almost entirely paid for by our Central Church, a Portuguese-speaking congregation which worships in it. There is, or was, a small body of Methodists who left us to enter a factional "national" movement, thus uncon-



CENTRAL CHURCH, SAO PAULO.

sciously repeating a chapter of Methodist Church history in the America of the days of Bishop Asbury. In the heart of Sao Paulo City our Central Church has driven down its stakes by the purchase of a splendid lot, for which was paid \$20,000. Upon this lot it is pro-

posed to build a great institutional church some day in a not far-distant future.

In the city of Sao Paulo Protestantism is represented by McKenzie Presbyterian College, of which the late Dr. Lane was for many years President, and in which were educated some of the leading men of the State. When Dr. Lane died, the State Legislature adjourned in token of the great esteem in which he was held. The "Independents" operate a theological seminary; and the Presbyterians, "Independents," Baptists, and Lutherans each operate day schools particularly for their own adherents. Methodism has no educational plant in this the second city of the republic, surpassed in population in all South America only by Rio de Janeiro and Buenos Ayres. Whether a federation of Protestant Churches may not produce in Sao Paulo something more permanent and representative of the common faith of the Churches than these fragmentary but most estimable schools remains to be seen. However, our Central Church, miserably housed, bought and paid for its own plant and is practically supporting its own pastor.

The State of Sao Paulo embraces about one hundred and twelve thousand square miles, with a population of perhaps thirty-one persons to the square mile. Its people are enterprising and thrifty, its territory extends from the narrow border of the coast line up beyond the Serra Da Mantiqueira into a northwestern interior, and is mainly a great upland tropical plateau, with an average elevation of from



a thousand to eighteen hundred feet, a great coffee region, producing rice, Indian corn, and a copious variety of foodstuffs. It has several thousand miles of railway, but its natural resources are as yet mainly undeveloped. Its fauna, flora, and mineral wealth is great and abundantly sufficient for the needs of millions of inhabitants.

Public education in Sao Paulo, State and capital, is far in advance of the average for Brazil, in part due no doubt to the massing there of the efforts of the various Protestant Churches; but that very advance is a clarion summons to Methodism thoroughly to equip our mission for the great work of evangelization, which has yet only fairly been inaugurated.

The public edifices of the city of Sao Paulo are planned upon a truly New-World scale of magnificence. The sleepy Roman Catholicism of former years has arrayed itself in modern finery and near our *vacant Methodist Church lot* has begun to crystallize its dream of organized worship and spiritual domination in the form of a huge and tremendously costly half-modernized cathedral. In sight of that imposing splendor of Roman Catholicism it is not hard for passers-by, beholding the unusual opportunity of Methodism, to read the modern version of our Lord's parable: "This Church prepared to build, and has not been able to finish." Fifty thousand dollars from the home Church and twenty-five thousand from the brave little Central Church, and we would have a modern Methodist church building, radically

different in design and purpose from the grand cathedral, massive enough and wonderfully efficient for our purpose of spreading Christian holiness over the Land of the Southern Cross. Our work began in the State of Sao Paulo *as a mission* in 1875-76 under the impression that rural methods were all that were needed in



ANOTHER VIEW OF CENTRAL CHURCH. SAO PAULO.

evangelizing Brazil. The city of Sao Paulo has increased its area, its population is more than twenty fold as great as thirty years ago, and its social and racial problems are a hundred-fold more complex; but we are still using practically the outgrown methods of that earlier

day. The Church of to-day in the homeland prepares to handle the modern Sunday school, the Epworth League, the missionary societies, the social life of the Church—in short, properly to house the great congregation. We need in part the deaconess, the social worker, the library, the Bible reader, the Christian nurse, the kindergartner. Sao Paulo is a modern city; its railroads, trolley lines, manufactories, telephones, and what not by way of modern devices for comfort and efficiency are of the twentieth century. Its elegance, comfort, and wealth, along with its efficient men and women in lower life, must be won for Christ. It is worth while to put lives and money and faith and effort into such a campaign. We must win in such a vital endeavor as this or recognize the ultimate failure and decay of our lesser enterprises. God has given our Church the men and women here and in Brazil who are needed for such a task, and God has given the Church the money needed for such an outlay. Will Southern Methodism respond to a need like this? The second President of the Brazilian republic was our personal friend; his beautiful daughter was educated at Collegio Piracicabano. He never wavered in his friendship, but he stood firm in his rationalism that he learned before he knew us. In this great city of Sao Paulo, in the splendid scientific school that is preparing the future masters of Brazil for the work of practical life, we are represented by a comparatively young man who came into our Church in early life. We need

to equip our point of vantage with a becoming edifice, where competent men shall preach a manly gospel of such power as shall win to Christ the men and women who are to give character to the next hundred years of Brazilian history. We need fifty thousand dollars to breathe life into a splendid enterprise and bring to realization a scheme, a dream, a divine vision of equipment for the multiform work of Christ. Such a monument of the faith and hope, the spiritual aspiration of our day and time, will be for some generations to come the material expression in stone and mortar, in concrete and structural steel, of our experience of the manifold grace of the Son of God.



RAILWAY STATION AT SAO PAULO, BRAZIL.